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AN INVITATION TO THE Aforementioned SOCIETY OR LITTLE COMMON-WEALTH.

SHEWING

The excellency of the true Christian love, and the folly of all those who consider not to what end the Lord of heaven and earth hath created them.

MAT. 12. 50.

Whosoever shall do the will of my Father which is in heaven, the same is my Brother, and Sister, and Mother.

LONDON,

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An invitation to the aforementioned Society, or little Common-wealth, &c.

THough men are bound one to another upon ſeveral accounts, & knit together with very ſtreight bonds, and that the likeneſs either of manners, or of life & converſation, or of parentage and education, begets a mutual friendſhip between them, yet this is the moſt perfect, and of all others, the moſt bleſſed, when God by the diſpenſation of his ſecret counſel joyned ſome ſuch together as do agree with his divine will, & with the rules of nature, & they will not exchange their union or fellowſhip for all the riches in the World.

But the more divine this ſtate of friendſhip is, the ſeldomer is it ſeen amongſt us, and the more is Satan (that enemy of mankind) againſt it, who knows full well that he hath not ſo much right or power to meddle with this holy fire, and the matter which maintaineth it, as he hath where either recreation or advantage is onely looked after; which kind of friendſhips he uſeth with very little trouble to diſſolve; but in this way of amity, God onely is the bond wherewith they are tyed together without being liable to be unlooſed, and upon which foundation being fix'd, they reſolve to withſtand all aſſaults whatſoever.

If then there be any felicity in the life of man, or any efficacious remedy to prevent his future miſery; I conceive nothing was ever more ſolacing or reviving, and come nearer to the divine nature, then love, *viz.* true love, which doth ſo communicate it ſelf in, and to that wherewith it reciprocates, that it ſeems to have exchanged therewith, and made over thereto, whatſoever it did poſſeſs before; ſo that amongſt true friends there is ſuch an agreement, that no ſecret, no joy, no profit, nor any croſs or affliction is undivided, but whatſoever betides either of them, is no otherwiſe then if it were the change of one alone, ſo that death it ſelf can ſcarce ſeperate ſouls ſo totally united; certainly the Heathens (who in all things purſued that

which they esteemed best, found nothing more delightsom then perfect friendship.

But how far doth Christ excel all others in love, who by his Doctrine and Example hath instituted a partnership or society of mutual love by the denomination of Brethren, abolishing amongst his Disciples, all preheminency or domineering of one over another, requiring that the gifts and means of subsistence in the World (for necessity and delight) should be common, having called his people to a moderation, and to a life sutable to pure nature, so that all Christendom ought to be meerly a certain great fraternity, consisting of such as (having denied the World and their own lusts) conspire together in Christ, the sole head and spring of love, doing well to one another, and for his sake distribute their goods to those that stand in need.

Oh that we had this perfection, and were answerable to the end of our creation! certainly there would not be such going to law, such intrenching and incroaching upon the bounds of lands, such hiding and close locking up of money, nor would there be such scraping together of superfluous Estates.

Oh total sum and highest pitch of all good! if any may be admitted (and that in due time) to this divine favour; for even many decrippid aged persons do seldom attain to this; Emperors, Kings, Princes, &c. having spent all their years, all their strength of body and soul, have little or no time left them to serve a better Master then the World; and therefore if God do join some such together as endeavour after a life more regular then their former, each of them being at a loss for a companion to better and promote his resolution, one to whom he may communicate his secrets, a friendly reprover of his errors, a reclaimer of him from the Worlds allurements, a comforter in adversity, a moderator of joy in prosperity, and in all respects a sharer in that which God hath liberally given; and last of all, one ready for all cases and conditions that may happen: I say and judge, that these are the happiest of all persons that ever were upon the earth. For as no painfuller or miserabler thing can be thought on then that life which a man lives according to the course of the world; so nothing is more acceptable and lovely in the Universe, then that harmony and concord which hath its Original from God, and influence upon the man that is joyned with his fellow-man, so agreeable to his mind; which

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certainly can be found no where, but there onely, where a firm love, agreement, and concurring will in well doing, as also a liberal distribution and imparting of all created things is entertained.

It is evident that the most wise God would honor the sacred society of Matrimony, with the utmost perfection of this so great love, since they that are so joyned together, and built upon the right foundation, have not onely their goods, but also their joys and griefs common, and cannot be severed by any kind of reproaches, or malicious endeavours of the envious.

The World hath her delight in different degrees of dignities, states, titles, and offices, exalting themselves one above another; but Christ on the contrary will that every one shall perform his office as a member of one and the same body, in which no one exalteth it self, nor accounteth it self worthier then other; the eye is not puffed up because it sees; the foot is not grieved that it sees not; if any member in the body is blemished, it is carefully covered by the other; if any be weak, it is diligently provided for by the rest; whereas on the contrary, every one in the World (which by his Office or Title is differenced from others) conceives he is quite another thing, and in himself better then others, and must be reputed for one that is set together and composed of some finer substance, and designed to a sweeter life, yea, to an higher place in heaven then others.

Now if you do but divest and strip the World of her Riches, Honors and State, how naked and rufully forlorn will she remain? and how far different wil she be found from that she seems to be? and then it will be easie to believe that she is shored up by nothing else but wormeaten props, which if they were once pulled away, they would be fitted and made free for the imitation of Christ.

Do but see (oh man!) what kind of things they are which do shut the door against true love, and hinder communion or fellowship with Christ, *viz.* Nugatory, frivolous things, and trifles, which onely consisteth in a vain esteem and opinion which some of the very heathens who saw a little further then others, did laugh at.

1. First, Riches and Estates, which as our natures are satisfied, are altogether superfluous, and very troublesome, the vanity whereof, who doth not see it? They are a burthen

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to the rich, causing them to fill their houses with variety of costly furniture, which in many years (or never) happens not to be useful to them; they are a trouble to get them; a perplexity to keep them, and a grief to part with them; their houses are spacious and great; so that there is either much void and empty room within, or else they put themselves to a great deal of trouble and molestation in furnishing and filling them; their clothes are so dainty and curious that they cannot sit down any where without fear of spoiling their Apparel; and unless they have some to behold their splendor, all is little to them; but if they have spectators, they fear some will lurch, and others filch away from them; their sleep is almost none. Oh how great a misery is it to be laden with riches!

Secondly, Honor and Dignities, which if we measure according to the design of nature, and the rule of Christ, may not otherwise be distinguished then by several Names or denominations of divers members of one and the same body; the name of the tongue; is that any more worthy name then the name of the finger? The name of the eye; is that more excellent then the name of the breast? No certainly; that whereby the members are differenced, doth not lift them up; as with us the name of Lord and Gentleman puffeth up; and what else is it but a meer Name, the vanity whereof who sees it not? The very foundation of it is nothing else but the noise of the tongue, and the report of others; or the knee, or the hat, all fleeting and variable things that are to be bought for a very small matter; and yet we are oftentimes so foolish, that though such things commonly come not from the heart, neither are fruits of an upright and sincere mind; nay, when on the contrary our own minds do suggest to us, that there is I know not what kind of tacit derision in it, and doth oftentimes signifie nothing else but hatred and ill-will, yet we do delight in such trifles, and give way to them so far, that we will rather hear a lye from a notorious parasite or flatterer, if it be but on our side, then to hear the truth from an honest man, if it cross our interest.

Do but now cast up thy account (oh man!) how dearly thou hast ventured to buy the friendship of the World, which yet thou never foundst to be thy friend, but feignedly, and that for a spurt; on the contrary, consider how little, or almost nothing, thou hast bestowed to answer the love of God, who nevertheless

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would have been the moſt aſſured, and moſt faithful and unchangeable friend.

Thou haſt trimmed and decked thy body, and in Apparel thou haſt been paſſing ſumptuous, that ſome ſilly creature might gaze on thee with admiration: In feaſts thou haſt been prodigal, that thy companions and aſſociates might commend thee; thou haſt diſtributed thy gifts and preſents, that thou mayeſt ſeem liberal; thou haſt put forth thy art and skill, that thou maiſt be called and accounted learned; thou haſt daubed thy houſe with many colours, to cauſe them to ſtand ſtill that paſs by; in the mean time thy reward hath been nothing elſe but a great toyl, and the ſudden, uncompoſed, diſagreeing, and unreaſonable judgement and cenſure of other men: Conſider in the mean while whether thou haſt provoked God thereby, or honoured him; it is moſt certain that thou mighteſt have ſerved God, and have performed the office of love to thy neighbor at a far cheaper rate; for by how much profuſe and ſlaviſh thou haſt been in the ſervice of the World, by ſo much the more haſt thou been partimonious and ſparing in the ſervice of God; for it is evident the World requires coſtly attendance, as to all her matters, being never ſollicitous of the heart, how it ſtands with that, if you be but careful that nothing be wanting in outward appearance, in diſſembling and complemental deportments; or if there be but ceremony and external ſemblance, and fine ſhew enough, ſo that by the very aſpect it is plain that the ſlaves of the World may be diſcerned from the true ſervants of God, in as much as the firſt are moveable, flexible, fickle, and variable; but the latter have their eyes alwayes fixed upon the mark which is ſet before them.

If we but once bring our ſelves to the touch and travel through the World, with a free and pure mind, we ſhall be able to obtain ſo much from our ſelves as in Chriſtian ſimplicity, ſilence and unincumbredneſs, to exclude the Wiſdom, Eloquence and Prudence of the World, concluding (as in truth it is) that nothing is to be compared with our Maſter Chriſt, and that none other knows any thing, or can give any counſel that is ſavingly profitable, but he; nor ſhall we repute them happy who have no other character or ſuperſcription then the Worlds Endowments, knowing that Worldly knowledge is not ſo great a thing as it is commonly eſteemed, for as much as under the title and

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disguise of learned, the very shame of being found ignorant, doth (with many inventions and cheating subterfuges) endeavour the hiding of it self from being discovered to the eyes of the common people.

Shall we never be able to attain to that equal judgement in putting a true value upon real vertue wheresoever it be found, as well in a beggar as in a Prince? and to leave off more to admire the Ornaments of a Magistrate, then the Office he sustains? and esteeming less of poverty, then of superfluity? of the honor, then of the state? of a good conscience, less then of a popular or vain applause? of a piece of bread, then of delicious dainties? of Water, then Wine? of a green bank of Turf? then of a costly Couch?

Shall we not be able to arrive to this, to esteem one onely Sentence of the holy Scriptures more then the highest accuteness of all the Worlds Philosophy? We shall be able to do it if we did well weigh that the Worlds turn is but a short Comedy, and that we are but Actors who appear no more then once upon the Stage; and if we did seriously consider that all things are described and represented to us in the World far otherwise then they are in themselves, but especially when we have well pondered that honest and godly people after a very little while are to expect a participation and enjoyment of another kind of honor and dignity then any the World promiseth.

Shall we never be able to attain to this, to chuse rather to lay up our Estates in the hungry bellies of the poor, then in a few bags? to lay the foundation of our praise upon the prayers of the poor? to make the cross of Christ our glory, and not to eschew the disfavour of man, as the reward of our well-doing? In a word, to put off all desire of fame and renown, as also to refer all desire of revenge, to the judgement of Christ; we shall be able to do all this, if we forget not that our God is the most faithful of all Debtors, and the most sure of all Securities; if also we never forget that his praise which shall be given to us in the presence of men and Angels, is the most glorious praise, and that his renumerations and recompences are the most noble and everlasting.

To how happy an hour are we born if we do enter upon this communion or fellowship! And from how many vexations will it release us! Whereof the Heathens, having obtained but a shadow,

ſhadow, how magnanimouſly did they in their mindes ſoar aloft above all Kings, and worldly glory? how did they deſpiſe all terrene affairs (as they that from above look down upon that which is below) and had pitty on them, and ſo did indeed avoid the greateſt miſeries of mans life.

But ſince Chriſtian Religion is come into the world, it is a wonderful thing to conſider what a light brake in together with it, *viz.* ſuch a light that all they whoſe hearts were touched therewith, throwing all from them, betook themſelves to it for refuge, as to a true and ſtedfaſt liberty after a long and horrible captivity, eaſily forgetting their riches, ſtate, rule and poſſeſſion, forſaking Parents, Wife, Children, Relations, and whatſoever before was moſt neer and dear unto them, not being by any temptations of Tyrants, to be drawn from the ſweetneſs of the Chriſtian life.

The ſame have appeared in the memory of our Fore-fathers, when the bonds of Antichriſt (it is ſtrange to think how firm they were) were broken, when they vvho a little before were forced to creep upon the ground began to riſe up, with what readineſs that syrannical Worſhip of Invocating ſo many deceaſed Saints was rejected, and the unconfined Worſhip of God re-entertained? And with what readineſs that vain (though gainfull) fancy of Invocating Chriſt by ſo many Interceſſions came to nought; ſo that it appears in all reſpects, how much God hath chalked out in nature it ſelf the pure and true Worſhip, as alſo the amicable and friendly converſation of man, and likewiſe how eaſily thoſe things which are contrary thereto, periſh and come to nothing, and how far our Religion with-draweth us from all Theatrical or Stage-play geſtures, and countenances, and all thoſe troubleſom Ceremonies wherewith we torture our ſelves, in ſpeaking, eating, ſaluting, walking, cloathing, yea and in all the actions of our life: But on the contrary, how conformable it maketh us to the cœleſtial Hierarchie and natural Policie, and yet in theſe petty and altogether childiſh things, men are ſo hard to be convinced and drawn off from them, as if all their well-being depended thereon, and the beatitude or happineſs of all mankind had all its foundation therein, and never give ſo much ſcope to reaſon and well-guided underſtanding, as either to acknowledge their vanity, or if it be known to them, rather to throw it off then to retain and daily augment it with new and exottick bawbles.

In truth, as often as we do ſtrictly ponder to what end God the Creator and Ruler of all things, hath brought every one of us into this great Fabrick of the World, and yet for us to obſerve that the life of almoſt all men is either unprofitable, idle, wicked, or hurtful to mankind; we have reaſon to be afraid and jealous of our ſelves, leaſt peradventure either by the corruption of the times, or our education, we have applyed our ſelves to ſome manner of life which is not ſuitable to the will of God, and the end of our Creation, being not able to give a juſt account wherein we have lived to the glory of God, and the advantage of mankind.

Certainly to have eaten, to have drunk, to have ſlept, yea to have read much, writ much, ſeen, heard, and travelled much, and let this alſo be added, to have managed an Eſtate, to have kept Hounds, Horſes and Servants; to have had Arts and Learning in great eſteem; to have trimmed up Houſes, to have often made Banquets; to have born Titles of Honor; to have collected many Books together; in a word, to have been imployed and very buſie to the uttermoſt, in things that do not relate or belong to Chriſt, let them be what they will, certainly all that will never ſatisfie God, nor endure the touch or tryal of the fire, but being conſumed as ſtubble, will leave man bare and naked, a Malefactor, and guilty in the preſence of God for his loſt time, and his neglect of friendſhip and union with God, together with the neglect of the Endowments, as wel of body, as of ſpirit, ſo that there will be an horrible diſtance between them and thoſe whoſe faith in God, and love to man, hath been ſteadfaſt and firm.

Let us take heed Brethren, leaſt thoſe among us who either in underſtanding, learning, riches, beauty, or arts, excel others, do conceit that God is therefore more gracious and favourable to them then others, and that they have attained to the beſt life; for ſuch men do groſly deceive themſelves, becauſe the manner of Gods judging is quite different from that of the World, his eyes are quite other kind of eyes, and his pollicy differs from the Worlds pollicy, as much as Heaven from Earth, as one vvho chuſeth the unvvorthy and deſpiſed, rejecteth and abhorreth that vvhich the World do highly eſteem.

If any think this our Society and Fellovvſhip to be a nevv thing, ſo that he cannot (as it vvas in old time) ſo much as point

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out five pair of ſuch friends, he hath reaſon with me to lament, that while men do curiouſly, and with anxity of mind, ſearch into the courſe of the Stars & Planets, the vertues of Plants & Vigitables, yea into the very bowels of the earth, yet they are ſo negletive of their ſalvation, that they do not (in the leaſt) ſo much as ſeek and look after that life for which they would not need ſo much Silver and Gold, ſo many Titles of Honor, ſo many Buildings, ſuch Clothes, ſo much Furniture for their Houſes, ſo many Meſſes and Diſhes at their Meals, ſo many Arms and Ammunition, or Warlike proviſions, ſo many Judgements or Decrees of Law, ſo many Medicines, nor ſo many Books, all which are cauſes of vaſt trouble, ſo that the men of the World themſelves (if they were but wiſe) would avoid theſe occaſions, or (as they themſelves do confeſs) neceſſities of ſinning.

This Society or fellowſhip hath not always been ſo rare, and ſo thin ſown, but was very rife in the primitive times, till the enemies of the firſt innocency did inſinuate themſelves thereunto, whereby the life which men were bound to live, as in obedience to the Laws of Chriſt, began to be accounted ſuch as a man may chuſe whether he would imbrace or no, and take up a meritorious and ſuperoragatory life, comprizing ſuch a ſanctimony or holineſs as was more then neceſſary to ſalvation, and was onely to be uſed by ſuch as deſired a greater reward in Heaven then others; which opinion gave a beginning to many Orders of lazie and wanton beaſts, (I mean Monks, and the like) and of many thouſand fables & cheats, which things when men came to themſelves, they did juſtly reject; and when they are grown wiſer, they wil totally caſt off, even thoſe poor ones who now ſcrape and rake together the riches of the World, as alſo thoſe (ſeeming) humble and lowly perſons that now take up the high Seats of the World, and ſuch pretended ſimple ones who now fill and diſturb the whole World with their cunning and deceit.

But for us, let us hold faſt that which is in this life the beſt thing, *viz.* The univerſal love to Gods creation; and if we be inſufferable to the World, and they be incorrigible or unbetterable as to us, then let us reduce our friendſhip and ſociety to a few in number, and maintain it in ſuch places as are ſeperate from other men, where we may with leſs impediment or hinderance, love one another, and mind the Wonders of God, eating the bread we ſhall earn with our own hands, leaving nothing to the body but what its nakedneſs, hunger, thirſt, and wearineſs

calls for, to help our neceſſity and health, then it will appear how many things we may well be without, what things we may refrain, and what kind of matters we ought not to know; how many things we may avoid, in what things we may beſt quiet our ſelves, and how far eaſier we may ſatisfie Chriſt in his little ones with a penny, then the World with a pound.

For Princes are not born on purpoſe to rear up ſtately Pallaces; the Learned are not born for the writing of many unprofitable and (for the moſt part) frivolous Books; the rich are not born to boaſt of their gold, ſilver and chriſtal-Veſſels; the reſt of the people are not born for ſo many various unprofitable Handy-crafts: In a word, mankind is not born for ſo many kinds of education, of being rich, and running into exceſs; but all theſe racks of the mind it hath invented of it ſelf, and now made a cuſtom and habitual, ſo that it hath made the life more grievous to it ſelf every day, under ſo many painful and labourſome inventions.

Now I would that they that ſtand and admire at the fine Wits of our age, and the ſublime learning of our times, did but conſider with me, Whether theſe things which daily pleaſe our eyes with their novelty, be indeed ſuch for which we may juſtly rejoice; or whether on the contrary it were not much better (ſince they are the cauſe of ſo many griefs and troubles in mans life) that we were wiſhed and adviſed by our learned men to put them away far from us.

For what greater fruit of Wiſdom, or what greater glory of the new revived learning could there poſſibly be, then by that to bring humane matters to ſuch a poſture that we may attribute our well-being and felicity in this life to them under God, that by the wholeſom inſtruction thereof, that which is ſuperfluous, uſeleſs and unneceſſary, might be thrown away, and that which is nugatory, trifling and unprofitable, might be cut off, and that we might truly be diſtinguiſhed from the barbarous & ſavage people, not by Books, nor by Titles of Honor, nor by Univerſities, but by ſuch morality as Chriſtian Philoſophy doth preſcribe.

Let there come forth from the Studies and Liberaries of our Wiſe men into the light, not a continuation or proſecution of old Errors, or an heaping up of new to the old, but on the contrary, a Rule or Direction for a new and reformed life in Chriſt, which may demonſtrate, that as we are profeſſors of the beſt

Religion

Religion, we are also imitators of the best life; then shall we return to their Society or Fellowship, and be subject to their good Lavvs and Orders, and observe their rational Customs.

In the mean time let them not take it ill that we do not make any great account of these Sciences that are void of Christ, that we do not desire to know them; and if we have drunk in any such, yet we desire to unlearn them, and with singleness of heart to become as children, who are altogether unacquainted with voluptuousness, ceremonies, riches, and foolish labour; hence-forward we desire to live towards God, in unincumbredness, void of carking for the multiplicity of super-necessary things, exercising a delight in real equality, and for the rest, acknowledge Christ onely for our Lord and Master, and in this School of his we hope that neither Divine Mysteries, nor secrets of Nature, nor the contemplation of rare matters, shall be wanting to us, since he formerly hath made it evident by the example of his Apostles and holy men, how powerful he is in teaching, and then especially he displayeth his riches, and opens his unexhaustible treasures when humane Wisdom ceaseth, and the skill of the World melteth away.

But that we now are so weak, & the strength of our Religion that is grown so faint with us, that the Majesty of the Divine presence, with the miraculous working, is removed from us, whom shall we accuse for this, but our selves, who in the midst of the Divine Light have scarce retained any more then the bare name, being content if we may but be called Christians, as to the rest being altogether like to the World? So that it is no marvel that we who do not excel others in the pursuit of honest actions, as Justice, Mercy, and the propagation of the Name of Christ, nor in the education of children, do not also in the least go beyond them in those gifts which were peculiar to upright and zealous Christians; and yet we ought in so clear a light of the Gospel as we have, to be so far distinguished as to excel other men; so that if others do not commit Adultery, we should not so much as desire another mans Wife; if they do not commit Murther, we should not at all be angry with our brother; if they love them that are like to them, we should love our enemies; if they do lend to those that have to give again, we should lend to those from whom we cannot hope to receive any thing again; for it becometh us who hope for the inheritance of an eternal life, in all things to go beyond those that know one-

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ly this preſent life: But if (nevertheleſs) we be found beneath theſe, or if we be found but like to them, and no more, how much will their accuſation preſs us down, and condemn us to the like, yea to a more grievous puniſhment.

Let us look back to the former Ages, and it will appear that the Divine Power was then moſt of all vigorous and eminent, when there was not ſuch oſtentation of fine Wits, but the ſupream knowledge was then placed in the Croſs of Chriſt; but now while matters go quite otherwiſe, and the creatures of our brain do obumbrate, or overſhadow and obſcure the Works of God, we do things according to the will and pleaſure of Satan, who being the moſt ſubtile of all Philoſophers, Logicians, and Artiſts, is not afraid of us if we go his way; and by that occaſion he inſinuateth himſelf more and more into us, and glideth in by means of ſuch things which we moſt admire.

Do not you ſee, Brethren, that by the goodneſs and long-ſuffering of God, it is in our hand and power, now we have taſted of the bitterneſs of this Worlds pleaſure, to rid our ſelves of very many troubles, going on by a way that is not crooked and rugged, but ſtraight and ſmooth, tending to the true reſt, and higheſt pitch of all perfection, by applying our ſelves to this Communion or Society whereof we have made mention, which ſuffereth no pride, riot, exceſs, uncleanneſs, injuſtice, or any evils which have been pourtrayed in their native colours; from which Society no man that profeſſeth the Name of Chriſt, and practiſeth his Doctrine, is excluded, of what ſect, party, or by what Name ſoever he is called or known.

We deſire therefore, that all who love their own peace and welfare, will conſider of our Order or Inſtitution, which is propounded for a general rule; for we judge it to be not onely a true oppoſition to all evil, but alſo a means to rid the World of all unprofitable and hurtful Handy-crafts, being the cauſe of ſin and ſlavery; to which we hope that God (who is the Husband of Widows, and a Father of the fatherleſs) will vouchſafe his bleſſing, through Jeſus Chriſt, that ſo the pure and uncorrupted Worſhip (which conſiſts more in well-doing, then in much ſpeaking) may break forth to the glory of his holy Name, and the good of all mankind.

THE END.

A Letter written in order to the now mentioned Society, or little Common-Wealth, by ſome well-affected perſons, whoſe hearts and hands have already joyned therein, to ſtir up all ſuch who are truly ſenſible of the poor and needy, to carry on this ſo neceſſary and charitable a work.

HAving not only conſidered the poverty, afflictions, and ſtreights of many well-minded people, together with the evil conſequences that ariſe from the corrupt cuſtoms and wayes of moſt employments, and the general diſorder proceeding from riches and poverty; but alſo the way propounded by the endeavours of our friend Peter Cornelisſon, *to rectifie all ſuch and many other inconveniences, by bringing together a fit, ſuitable, and well qualified people, into one Houſhold-government, or little Common-wealth, wherein every one may keep his propriety, and be imployed in ſome work or other, as he ſhall be fit, without being oppreſſed, as is more at large expreſſed in a Platform to that purpoſe.*

Whereupon we are reſolved judging it to be neceſſary, and our duty to promote ſo good and pious a work, with the aſſiſtance of other merciful and rational men, to lay ſuch a foundation as may tend to the relief of the oppreſſed, the preſerving of ſuch as are in danger of falling into temptations and ſnares, and the increaſe of underſtanding and mutual love, as alſo the exemplary ordering of ſuch acts as may be accompliſhed by prudential charity.

And hereunto we do earneſtly invite all perſons that have a willing mind to do good according to their abilities, ſome by their wiſdom and counſel, others by money and credit, or by both, as they ſhall be able and free, that ſo a ſtock may be raiſed for the carrying on of this good and beneficial work.

To which end we have ſubſcribed our Names, and the ſums of money which we are willing to give, hoping that all ſuch as are for ſo general a work, will upon due conſideration likewiſe ſubſcribe for ſuch a ſum of money as they are willing to give towards the accompliſhment of the premiſes, and meet together to confer and order the ſaid ſums of moneys into the hands of ſome truſty perſons, for the uſe and benefit of the So-

ciety

ciety onely, and what elſe ſhall be found conducing to the perfecting of this work, till the Society can ſubſiſt of it ſelf in order, which we believe may ſoon be, from the credible information of divers perſons, relating that many hundreds in Tranſilvania, Hungaria, *and the* Palts-graves Country, *from a ſmall beginning have attained not onely to a very comfortable life among themſelves, but alſo ability of doing much good to others not of their Societies.*

Subſcribed towards the raiſing of a Stock, as followvs.

I. S.	100. l.
VV. R.	100. l.
C. O.	10. l.
VV. VV.	20. l.
R. S.	10. l.
P. C.	20. l.
H. D.	50. l.

If any Husband man, Sea-man, Handycrafts-man, or Artiſt, (being of an univerſal impartial ſpirit) have a deſire to ſpeak with him who is inſtrumental in the promoting of ſo good a work, may finde him at theſe following places:

On Mondays at four of the clock in the afternoon, at the Bridg-foot, the ſign of the Bell.

On Tueſdays at four of the clock in the afternon, in Spittle-fieilds near Biſhopſgate-ſtreet, at the Red Lyon.

On Wedneſdays at ten of the Clock in the morning, in Kingſtreet at the ſign of the Antilope.

The ſame day at four of the clock in the afternoon, upon great Tower-Hill at the Red Cow.

On Thurſdays in the Afternoon at two of the Clock, at Stanhop-ſtreet between New-Market and Drury-Lane, at the ſign of the White Horſe.

On Frydays at two of the clock in the Afternoon, at Weſt-Smithfeild at the George-Inne.